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# HERALD OF MISSION NEWS

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No. 1.

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1896.

## OUR VIEWS OF MISSION WORK.

### THE CALL OF THE MISSIONARY.\*

*Rev. O. E. Brown, D.D.*

Is there a specific missionary call? Should the entrance upon work in the foreign field be conditioned upon an individual call from God to that work? Ought every missionary candidate to be required to answer the question "Are you assured in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the work of a foreign missionary?"

The question thus variously stated embodies the most practical and vital problem which is involved in the great missionary movement of our day. It touches so materially the very fountain-head of the supply of workers for the foreign field that no lover of the cause of Missions can afford to ignore it. It has been so differently answered by those whose views are deserving of the highest respect that one dare not dismiss it with a summary or dogmatic answer. It goes so far into the delicate, intricate, and mysterious interworkings of the Spirit of God and the spirit of man that one must approach its treatment most prayerfully and most humbly, dependent on Him who alone knoweth the things of God.

The missionary call may be defined in terms very similar to those used in defining

the call to the Christian ministry. Indeed, it very often seems to be but a specialization of the general call to preach the Gospel, though this is by no means always the case. The call of the missionary is, then, a conviction wrought by the Holy Spirit in the mind and heart of an individual that he ought to devote himself to the work of Christ in the foreign field. It will thus be seen that the essential features of this call are the agency of the Holy Spirit and the resultant conviction in the individual soul, regardless of the method by which the Spirit worked or the process by which the conviction was brought about.

That there is such a positive missionary call is a fact beyond all question, but that it is essential as the initial step in every true missionary career is a mooted question. There seems to be a growing tendency to place the duty of offering ourselves for the foreign work on negative rather than on positive grounds. Every one, under this teaching, must be subject to draft for missionary service unless he has a definite call not to be a missionary. Is the true basis of a missionary career the absence of a conviction to the contrary, or the presence of a positive conviction that such a career is a God-given duty? Let us hold the answer in abeyance for the time.

The purpose of this paper, however, is not the study of the abstract question of

\*Republished from the "Review of Missions."



the call of the missionary, but rather the study of concrete cases and the derivation from them of such lessons as they seem to warrant. The lives of eighteen eminent missionaries have been studied, and light has been sought from them upon the problem of how the Holy Spirit designates those whom He would separate for the work on the foreign field.

The attempt to classify these cases has brought out at least three distinct kinds of calls, which may be named respectively: (1) direct calls, (2) mediated calls, and (3) inferred calls. By the *direct call* is meant that in which the person called is not conscious of any active intervention between the voice of God and the conviction in his soul. The inner working is the chief, if not the sole, thing of which he is conscious. The *mediated call* is that in which the voice of God reaches the person called through the agency of some third person. The call is mediated by a providential person. The *inferred call* is of the nature of a personal judgment as to God's will towards one, formed in the light of providential surroundings. The call is an inference from providential facts under the sanctified logic of the Holy Spirit. It is not meant that in any one of these species of calls all features which belong to the others are strictly excluded, but simply that in each the feature above named is the ruling factor in determining the conviction of duty. With these distinctions in mind, *four* of the eighteen cases selected seemed, upon study, to fall for classification under the *direct call*, *six* under the *mediated call*, and *eight* under the *inferred call*.

Let us now turn our most thoughtful attention to a brief statement of each of the instances above classified.

#### DIRECT CALLS :

1. Adoniram Judson, the Apostle of Burma.

Judson's first impressions came from reading a missionary sermon, "Buchanan's Star in the East;" but while this sermon produced an intensity, if not extravagance, of excitement in Judson's soul, the effect was not abiding, and Judson himself said afterward that his decision turned upon an immediate call from God. "I remember," said he, "a time out in the woods behind Andover Seminary, when I was almost disheartened. Everything looked dark. \* \* \* I knew not what to do. All at once Christ's 'last command' seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards for the sake of *pleasing the Lord Jesus Christ*." Judson's call was thus, while not unprepared, yet at the last very direct and assuring.

2. Robert Moffat, the Apostle of South Africa.

Mr. Moffat's missionary impressions date from childhood. He owed them to the stories of "the dauntless pioneers of the Gospel" in Greenland and the East Indies, which his mother read to him during the long winter evenings of Scotland. These impressions, however, quite died away so far as he was conscious of what was in his soul, and his decision was in the end as sudden, as revolutionary, and as far removed from any adequate outer cause as any in the whole list. The mere reading of a missionary placard, and that simply announcing a missionary meeting in a village which he was casually visiting, started memory, made a tumult in his soul, and firmly set his heart upon devoting himself to the service of the missionary cause. He



testifies to its directness and to his own utter astonishment at it. It was the voice of God and naught else. His call was peculiar in not even being preceded by a general call to preach. He felt called to foreign missionary service, and to that strictly.

3. James M. Thoburn, Missionary Bishop for India and Malaysia.

After deciding the wider question of his duty to be a messenger of Jesus Christ to men, the conviction was soon started in Bishop Thoburn's soul that it was his duty to go to the Mission field. "At times," he says, "it assumed the form of a powerful conviction, which demanded immediate attention and obedience; but a feeling of honest cautiousness rather than of disobedience kept me from accepting the call and letting the matter be settled once for all." A year or more passed without any change in reference to his call, and then the crisis came. "In the summer of my second year, \* \* \*" are his words, "like a shadow from an invisible cloud there began to flit across my heart a misgiving that my work in Ohio was nearly over, that my call to missionary work was soon to be brought to a definite issue, and that the field of my future labor was to be India. How this definite and disquieting conviction began, I cannot tell. I never could recall its origin or tell how it took possession of my mind." Outward indications came to concur with these inner workings, and soon he consecrated himself "to God and the Church for service in India," and testifies yet to the wonderful sustaining power of this early, conscious call of God to missionary service.

4. J. Hudson Taylor, Apostle of Inland China.

At fifteen, during a leisure afternoon

spent in communion with God, and prayer to be given some self-denying service as an outlet for Christian love and gratitude, Mr. Taylor's soul was filled with the assurance that his offering of himself was accepted. "Within a few months," he continues, "the impression was wrought into my soul that it was in China that the Lord wanted me." All the remainder of his life clusters about this call. It became the regulative and formative force of his life. From sixteen he was not only the Lord's, but, definitely, the Lord's for China.

## II. MEDIATED CALLS.

1. David Brainerd, Apostle of the North American Indians.

What may be called the initial stage of Brainerd's missionary career was marked by an absolute consecration to Christ, passionate, even ecstatic intercessions for the heathen, intense longing to see them flocking home to Christ, but also by a dark despair of himself and a deep sense of unworthiness for such a glorious work as that of a missionary. His entrance upon an active missionary career was at the instance of a Rev. Mr. Pemberton, of New York, who called upon him to undertake a special mission to the Indians, under the auspices of a "Society in Scotland for Propagating Christian Knowledge." After prayer and consultation with Christian friends, he obeyed the summons as from God.

2. Christian Fried Schwartz, "Founder of the Native Christian Church in India."

The controlling factors in leading Schwartz to take up the missionary work were his teacher, the famous Pietist professor of Halle, August Hermann Franke,



and Schultze, an enthusiastic missionary just from India, whom Schwartz aided in putting the Tamil Scriptures through the press. The pleas of the godly professor and the saintly missionary were supplemented by a father's self-sacrificing approval and a "mother's last legacy," in which he had been "lent to the Lord" for for life. Thus "one of the most active, fearless and successful missionaries who have appeared since the apostles" was secured for the work through the urgency of his friends, the blessing of his father, and the devotion of his dying mother.

3. Henry Martyn, "Saint and Scholar, first modern missionary to the Mohamedans."

Henry Martyn's case is one of the most striking instances of a mediated call. Two decisive personal influences led him to offer himself to the Church Missionary Society. The first was an appreciative estimate of the work of Carey, presented by Rev. Charles Simeon, Cambridge's famous preacher of the evangelical school. The thought of what great good a single missionary can do, as attested by the labors of Carey, laid an unrelaxing hold upon Martyn's mind, and turned all his high ambitions into the channel of gloryfying God and blessing the Christless nations.

This first impression was confirmed, and his resolve to be a missionary was fixed by his reading a memoir of David Brainerd. Thus the voices of the living Simeon and of the dead but undying Brainerd blended and became a divine voice, saying unto Henry Martyn: "Depart, for I will send thee forth far hence to the Gentiles."

4 John Williams, the Martyr Apostle of the South Seas.

Williams was called under the ministry

and ardent missionary pleas of Rev. Matthew Wilkes. Mr. Wilkes, of the Tabernacle Church, London, once a quarter held a missionary meeting for the purpose of heralding abroad the latest tidings from the Mission fields. At one of these meetings, held in the autumn of 1815, he announced the conversion of the King of Tahiti, with many of his subjects, and followed it up by pressing home upon the consciences of his hearers the great need of these and neighboring peoples for additional missionaries. John Williams felt strongly drawn to answer this cry for help, and appealed to the judgment of his pastor and that of the directors of the London Missionary Society, and accepted their approval as a confirmation that his prompting was of God. Thus the Spirit of God was able to speak his mind through the missionary spirit of this earnest pastor.

5. Alexander Duff, "Pioneer of Education in India."

Quite a multiplicity of personal agencies worked for leading Mr. Duff into a missionary career. His father effectually stirred his young heart with compassion for the heathen by means of pictures and conversation. Most telling impressions of like tendency were made upon him by the magnetic influence of his illustrious professor, Dr. Chalmers. Marshman and Morrison kindled his admiration for the grandeur of missionary work as they recounted in his hearing their labors in India and China. Then Dr. Inglis, as Convener of the Foreign Missionary Committee of the Church of Scotland, and other leaders of the great cause urged Duff to undertake the Mission to India, and it was to providential guidance as recognized in their pressing urgency that he finally yielded



himself. The godly professor and the wise "convener of Missions," under God determined his decision.

6. John Coleridge Patteson, Martyr Bishop of Melanesia.

Bishop Patteson was the own "son in the faith" of Bishop Selwyn. The turning point in Patteson's life was when as an Eaton schoolboy of thirteen he heard a missionary sermon preached by Bishop Selwyn at Windsor, shortly after his consecration as Bishop of New Zealand. Bishop Selwyn, on taking leave of the Pattesons, asked the mother, not altogether seriously: "Lady Patteson, will you give me Coley?" To the surprise of all, the boy told his mother that "the one grand

wish of his heart was to go with the bishop." So he, too, was "lent to the Lord" with a mother's blessing.

Twelve years later Bishop Selwyn renewed his claim, and Coleridge Patteson, though holding a charming parish, stood ready to honor the claim as of God, provided his widowed and fond father would consent. The decision was sealed by the father's consenting in those noble words of hearty loyalty to Christ: "If he prove an effectual instrument in New Zealand—as I heartily pray Him he may be found—I shall feel that I have in some sort made a present of him to the work of the Lord Jesus Christ, and that it is a blessed thing to have done so."

*(Concluded in next issue.)*

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

MERSINE, ASIA MINOR.—Miss Jennie B. Dodds, of the Tarsus Mission, writing under date of November 26, 1895, has given us many items of peculiar interest in regard to the work in this field and the present state of affairs in Asia Minor:

We opened school last fall as usual and decided that I should work in the school in the forenoon, and in the afternoon do work in the town accompanied by Miss Linnie Metheny, Miss Sterrett taking entire charge of the school during that part of the day. The house-to-house work being entirely new to both Miss Linnie and myself, we found it a little discouraging at the first, as the women appeared to think we were sort of a curiosity and were not

quite ready to admit us. They had never been accustomed to such work. However, we soon gained their confidence and we enjoyed the work very much. We made quite a number of calls and had no trouble in getting them to listen to the reading of the Scriptures.

Since massacres have become to be almost of daily occurrence, we have had to stop going out on the street, and that part of the work must be abandoned for the present.

This part of Turkey is in great turmoil. All the smaller villages have been plundered and then burned, and the people turned out just at the beginning of winter to perish. It will be impossible for any Armenian to farm his land next year. The



Turks have robbed them of all their cattle, horses, camels, buffaloes, sheep and goats. Their houses have been burned and those of them that live through the winter will have nothing to work with.

Mersine is crowded with Turkish soldiers. Two steamer loads were landed yesterday, and it is said 5,000 and 4,000 to-day. Three train loads left this morning for Adana, and thence they will be sent to the interior. The missionaries in the interior are suffering a great deal. They have been prisoners for some weeks in their own houses.

The "Marblehead" is still with us, and we feel its presence is all that keeps down fearful massacres in Adana, Tarsus and Mersine. The "San Francisco," with the new Admiral on board, sailed in Sabbath day, but left again on Monday for a little run around the coast, and expects to be back again in a few days. The French have also had a warship here for a few days. They left last night.

No one can tell what the future of Turkey will be. We pray that it may be the opening up of the empire more fully for the Gospel.

Next Thursday is Thanksgiving. Never did people have more to be thankful for than we have here—the fact that we are alive at all. Last winter and spring we were having so much trouble with the Government, and our lives were in great danger. We had only passed out of that when cholera broke out and hundreds all around us died. We still had a work to do and were all spared. Now hundreds are not only being killed but are subjected to the most fearful torture and cruel outrages. We still have services in the church in the morning, and an English prayer meeting in the evening.

Our school work within our walls is moving along as usual. Last week we organized a C.E. society in the boys' school. We have thirteen active members. The boys are young, but have entered into the work in a very encouraging manner. We hope to see them grow up faithful workers for Christ.

This letter is growing long and I must close it. There are so many things to write about that it is hard to come to a stopping place. We have been praying for the overthrow of the Turkish rule and we hope now it is coming.

SUADIA, SYRIA.—A letter from Rev. J. Boggs Dodds, written at Antioch, November 26, 1895, on his way home from a visit to Mersine, contains the following items:

These are troublous times. There is very much alarm throughout the country.

It is more than six weeks now since we have had our mail. There is no safety or certainty to natives traveling. Our messengers are afraid to venture on the road. I saw five men in Alexandretta from Suadia. They had brought loads of merchandise and expected to go back next day. The Government impressed them and their animals to go—they knew not when, where, nor for how long. Their families know nothing and will count them dead very likely. So it is everywhere. Every one is liable to many seizures and searches.

Blood flows abundantly and the world knows less than one-half, and natives know nothing ten hours from the scene.

God has been very gracious to us. We were arrested in the streets of Tarsus while in a carriage and ordered to alight, that the Governor or Mayor might ride to the railway station. The stupid officer found himself in prison for the act, but that does not



make one any surer that the same or a worse thing will not occur again, for the truth in the matter is concealed from every one.

A doctor in the carriage with us jumped out to run for a superior officer, but was assaulted by a drunken Moslem who struck at him with a knife. Mrs. Dodds went out and in different ports, and at various times, on my Turkish passport, but at Alexandretta on our return from Mersine they would not let her land until I promised to get her a special passport. Then we were kept one day and a half waiting for an officer to get into the notion of signing my passport. A new Governor was coming for this province. All the carriages in Alexandretta had been impressed. No one dared to use his carriage until the Governor had been taken to Aleppo with his retinue, although it was not known at the time when he would come—within two days or two weeks. He was coming at his leisure and was too high to disclose his plans. I am of the opinion that he had no plan. At any rate we could not get a carriage until the Lord opened the way. The poor drivers get nothing for such work and can earn nothing so long as his Honor (?) keeps them waiting. But one fellow heard of our desire to go, and he had our baggage taken to the outskirts of the city, and we walked out to his house where we got in, and away we went expecting arrest at any moment. But our God was our guard. We had asked five times for a soldier, but they said there was none to go, and we said, "Lord, Thou be our guard and guide." After a speedy trip we reached the hospitable home of Dr. Martin, at 7:30 P. M., Saturday. Rain has kept us here until to-morrow. We hope to get to Suadia then.

A battle is expected this week or next, about two hours distant from our home in Suadia. The Armenians are entrenched on the mountains and the Turks are going to disarm them—if they can. But I do not anticipate any danger to us.

The foregoing letter will give our readers an idea of the annoyances to which our missionaries are subjected, to say nothing of the danger that threatens them in the present disturbed condition of the country.

LATAKIA, SYRIA.—In a letter from Rev. Jas. S. Stewart, dated November 14, 1895, he says:

At our late communion in Latakia, three persons were received on profession, and fifty-five sat down at the Lord's Table. \* \* \* One of the new members is an old man, employed as doorkeeper in the boys' school; another is a pupil in the school, and the third a former pupil, brother of one of our teachers. The services were well attended, and, we have good reason to believe, were profitable to many. \* \* \* There is great fear among the Armenians, some of whom are members of the Church, of abuse or death at the hands of the Moslems, but we do not think any outbreak is likely to occur. \* \* \* Three of the inhabitants of Kessab were thrown into prison here last week, because a few bags of shot were found at the Khan, where their loads were. The guilty escaped, and those who were comparatively innocent suffer. According to all reports the prisoners are very badly treated, and hardly any one feels free to take their part. Lately, however, we were told that the French consul thinks he can secure their release in a short time. \* \* \* The state of feeling in town is somewhat easier than for two or three weeks past.



For some days I hesitated to let any Armenians come to the house or school, lest it should lead to complications with the Government. The soldiers of the reserve have been called out and most of them sent to other places, either to the Hauran, or to Armenia, or Macedonia. The sending away of so many Moslems makes the authorities more anxious to preserve peace at home with the Christians.

The Press in Beirut has great trouble in sending out books. Formerly it was necessary for each book to have pasted inside the notice, "Printed by permission of Academical Council," but now each book, primer, catechism, copybook, Bible, etc., is required to have the stamp of the Censor. The Press appealed to the Legation, but nothing has been done as yet. Yesterday we received two boxes of books, for which we had waited two months, that had been sent no less than four times to the Censor's office to be stamped and three times to the Custom House, and each time, except the last, were returned to the Press for trifling reasons. When they were opened here the Chief of Customs said they must be sent to the Council in Latakia for examination. I objected, and on turning to his book of general orders, he found that books bearing the stamp might be delivered without further examination. Then it was said that each one of about 2,000 books would have to be opened and search made for the stamps. But they soon got tired of this work. A few primers were found to bear no stamps and were laid aside; but as no important book had been missed, they deviated so far from the strict letter of the law as to let us have them all.

ANTIOCH, SYRIA.—We learn from the *Re-*

*formed Presbyterian Mission News* that Rev. Samuel Hanna Kennedy, B. A., recently appointed missionary to Northern Syria, left London on the 10th of December, expecting to reach Antioch before the close of the year. The *Mission News* describes Mr. Kennedy as a young man who "has made many friends, while his decision of character and the earnestness of his nature will prove of marked advantage in the arduous work to which he has been set apart. In Sabbath school and other work at home he has already shown himself possessed of the missionary spirit; and we are assured he will prove himself a true and faithful laborer." Our brethren across the water are to be congratulated in securing the services of so devoted a representative; and it is our earnest prayer that he and Dr. Martin may be for many years successful workers together of God in that interesting field.

AMERICAN BOARD OF FOREIGN MISSIONS.—According to the 85th annual report of this Board, work is at present conducted in twenty Missions: four in China, three in India and Ceylon, four in Turkey and Bulgaria, three in Africa, and one each in Japan, Micronesia, the Hawaiian Islands, Mexico, Spain and Austria. There are 3,107 native laborers working in connection with these Missions, 742 pastors or preachers, with a membership of 44,413, of whom 3,266 were added during the past year. There are 16 theological seminaries and training schools, with 205 students; while in the higher institutions, including boarding schools for both males and females, there are 8,064 students. There are at present in the field 572 missionaries, counting men and women.



MADAGASCAR.—A writer in the *Chronicle of the London Missionary Society* has gleaned from a recently published Year Book some very encouraging facts in regard to the churches and work in Madagascar. It shows that in the various districts in the central provinces, as well as on the coast, there are 1,454 congregations connected with the London Missionary Society; and, besides the staff of European missionaries and the native pastors, there are 164 evangelists or native missionaries at work, most of whom have been trained in our college. About 14,000 children are now taught in Sabbath schools, in addition to the 74,000 in the day schools. \* \* \* While some of the effects of the war now proceeding in Madagascar are very saddening, especially the return of many of the more ignorant people to old superstitions, there are also many things in connection with it which are very cheering, and prove unmistakably that Christianity is steadily gaining a firmer hold on our people. One of the most marked of these is the increase of fervent and submissive prayer, and another the absence of anything like a revengeful spirit; while the remarkable delay in the advance of the enemy is attributed, not to any skill or power of the Malagasy, but simply and solely to God's overruling and protecting hand. Another very significant proof of the advance made upon former customs is the way in which kindly and benevolent efforts are being made for the soldiers engaged in the war. \* \* \* From a printed report it appears that \$4,151 have been collected, and, in order that this money and other gifts should reach the soldiers themselves, some of the most trustworthy natives—pastors and evangelists—have been intrusted with the money

and have gone with it to the seat of war—east, north and northwest.

INDIA.—After much consideration and correspondence with the leaders of the different missionary societies, it has been decided to found a missionary settlement for university women at Bombay. That city contains a Parsee population of 60,000, as yet almost untouched by missionary effort, and it is believed that among the women of this enlightened race, unhampered by Mohammedan and Hindu restrictions, excellent missionary work can be done on educational lines. Parsee converts would become powerful instruments for the evangelization of the races around them. Then in the districts of Nasik and Malegam, about one hundred miles from Bombay, there is pressing need for lady doctors among 2,000,000 native women, and a medical Mission would find the fullest scope. The reflex action of the work, it is believed, would be beneficial on the colleges at home.—*The Christian*.

SANDWICH ISLANDS.—There are more than 10,000 Japanese engaged on the sugar plantations on the Hawaiian or Sandwich Islands. They have gone most largely from the northern shores of the Inland Sea, and while they go in quest of this world's goods, not a few have found the Pearl of Great Price. Rev. O. H. Gulick says: "I believe every Japanese who touches these shores is benefited in some degree by the Christianity that fills this land, and that was brought thither by our missionary fathers." And mothers, he might have added. "Mother Gulick," who long survived her devoted husband, and who gave the world the most illustrious,



perhaps, of missionary families, spent her last days in Japan, living to a ripe old age.

There are eleven Japanese preachers and evangelists on the Sandwich Islands. These are mostly employed among the thousands of their countrymen engaged on the plantations. The Chinese population is very large, but not so open to evangelistic effort, though the need is great. Mr. Gulick writes: "As a point where the waves of the two types of the race—the European and the Asiatic—meet and impinge upon each other, this little group of islands is, from a missionary and a humanitarian point of view, a very important position to be held for Christianity.—*Review of Missions*.

#### AT HOME.

CACHE CREEK MISSION.—We have 45 children in the school and, of course, when we get hold of them once we are pretty sure of making a good record in attendance, for they eat and sleep at the Mission, and there is not much chance for them to play truant; and it is only fair to the children to say that they take quite as much interest in their work as a like company of white children would; perhaps more.

Some of the children have been with us from the first of the school work, and are getting quite good in the use of our language. In our Wednesday evening prayer meetings, those that have united with the church, and some of the others, will always lead in prayer; and we never ask any one to lead in prayer, it is all voluntary.

They volunteer to lead the meeting and do it very well, usually writing out carefully every word they will use beforehand, and reading from their paper.

The two grown men that united with the church lead in prayer in church, for while we attempt to talk in the Comanche tongue to them, none of us have undertaken yet to lead in prayer in that language, and so we are glad to have one of these men lead in prayer in their own language, so that the others may get some good of that part of the service. The simplicity and directness of their prayers are quite striking, and their idea seems to be that they are talking to God, and that it is the most natural thing in the world for His child to want to do; and never having seen a prayer meeting where men argue back for three or four meetings to prove that it is the other member's "time to be engaged," and then the victim, with a resigned air, "takes the books." They have never seen this, and so do not know of the custom of the fathers, and in this are departing from the footsteps of the flock. But as I do not feel sure that the old footsteps lead any more directly to the Throne than this present style does, I have made no effort to introduce a system of counting up as to "whose time it is."

It is a remarkable fact that the two men that joined the church raised more corn this year than all the other Indians of my acquaintance; in fact, both of them have corn to sell. One of them is very sure that it is the blessing of his Father on his efforts to walk the Bible road, and I expect there is another element in the fact that there was more *work* done in those fields of corn; but then that was one of the effects of Christianity. They have little houses—one of one room, rather open, and not fixed up yet as well as he intends to have it; the other one has a neat house, of two rooms, and beds in it, and stove, and they have chairs and eat off a table;



have a sewing machine; and they seem to us a thousand miles from the average geestring tepee style of Comanche.

And while, of course, the first interest of all here is with the Indian, yet we have a deep and abiding interest in every reaching out of the Church after the darkened lives, and have been watching with deep interest and many prayers the course of Providence in dealing with Turkey. I pray that the Foreign Board may be directed in all their work, and that your work may be greatly blessed.

W. W. CARITHERS.

*Near Fort Still, O. T.*

BOSTON, MASS.—Third annual report of the Ladies' Missionary Society of the 2d R. P. Congregation, Boston:

The society during the year ending Nov. 1, 1895, has held ten regular meetings and two called meetings. Our membership at present is seventeen, with an average attendance of six. Our meetings have all been pleasant, the time being spent in devotional exercises, reading missionary selections, and also personal letters from workers in the field.

In December, 1894, Miss Maggie Edgar gave us an address on the work of our Mission in Syria, describing the character of the people among whom the work is carried on. Miss Edgar's address created a new interest in our work, which with the blessing of God will not be without fruit.

This year we have been employed chiefly in preparing clothing for our Southern Mission.

We have found that a very efficient way of doing service is by means of a visiting committee of two, appointed at each meeting, whose duty it is to visit the poor and

sick, comfort the lonely, welcome the stranger, and to do good in whatever way opportunity presents itself.

The loving kindness of our Heavenly Father has been great toward us, and as we take up the work of another year, let us take as our motto: "Whatsoever thy hand findeth to do, do it with thy might," looking to Jesus for strength and guidance.

MRS. THOMAS McCLOSKEY,  
*Secretary.*

RECEIPTS.

Balance, per last report.....	\$41.45
Monthly collections.....	15.64
Membership fees.....	2.00
Subscribed by members of the society.....	7.60
Donation from Mrs. Taggart.....	3.00
Collected from all other sources...	17.50
Total.....	\$87.19

DISBURSEMENTS.

Matting for church.....	\$86.25
Cotton, 42 yards at $4\frac{1}{2}$ c.....	1.89
Sundries.....	1.50
Total.....	\$89.64
Treasury overdrawn.....	\$2.45

MRS. H. WOODWORTH,  
*Treasurer.*

MRS. J. M. FOSTER,  
*President.*

KANSAS CITY, Mo.—Resolutions of the Missionary Society of the Reformed Presbyterian Church of Kansas City, Mo., on the death of Mrs. W. R. Marvin, which occurred on Sept. 19, 1895. Whereas, God in His providence has seen fit to remove by death our beloved sister and secretary, Mrs. W. R. Marvin, therefore:

Resolved—1st. That while we as a society, few in number, are called to



mourn the loss of a much-loved sister and co-laborer, we humbly bow to God's will.

Resolved—2d. That by her death we have lost a kind and sincere friend, greatly beloved by all who knew her.

Resolved—3d. That we hereby express our loving appreciation of her Christian character, her earnest missionary spirit and her tact in readiness to promote the interests of this society and every other good work in the congregation.

Resolved—4th. That, as God has taken our sister while in the prime of life, we feel admonished to greater diligence while we have opportunity.

Resolved—5th. That we extend our heartfelt sympathy to her husband and relatives in this dispensation of God's providence and commend them, with the infant sons, to the care of our covenant God.

Resolved—6th. That these resolutions be recorded in the minutes of the society and that they be published in the *HERALD OF MISSION NEWS*, *Christian Nation* and *Reformed Presbyterian* and *Covenanter*.

MRS. A. E. WILSON,

MRS. L. A. MYERS,

MISS L. J. LYNN,

*Committee.*

## MONOGRAPHS.

### FOR THE CHILDREN.

LATAKIA, SYRIA, May 27, 1895.

DEAR LITTLE CHILDREN: It has been a long, long time since you have heard from me. Perhaps you thought me dead, but I was only buried alive and these hot spring days have brought me to life again. I am going to tell you about our trip to Damascus to-day. Perhaps you do not know that when we want to go any place on the steamer, it does not come up to the bunt and let down a plank for us to walk right up into the steamer from the landing, as it does in New York. Oh, no! We have to get into a little boat and be rowed away out to the steamer, and then jump up on a platform that is let down by chains from the lower deck, and from the platform we go up a flight of stairs into

the steamer. If it is nice weather this is not so bad, but in rough, stormy weather, it is very hard and very annoying, and sometimes dangerous. That is why we always wonder if the sea is going to be smooth when we are planning for a trip. The day we left Latakia it was raining a little, and the sea had quite an under-swell, as it had been stormy the day before, but it was not very naughty. A "swell" is not nearly so bad as a "choppy sea." When the steamer is heavily loaded it does not rock and it is very pleasant to travel on it; but our steamer that day was not loaded, so it stood up "on top of the water" (as they say), and rocked back and forth much like a big cradle, but it rocked *too much* for us and made us all very sick, and we did not like it at all. Charles was very much disgusted, and when he asked



me one day in Damascus how we were going home and I replied that we were going back the same way we came, he exclaimed, "Ugh! I don't want ever to go home in the steamer—it makes me sick. I would rather go on a horse overland if it took three weeks, so I would." We had to laugh at him. I know you all think it would be lovely to take a ride on the deep blue Mediterranean. And so it is *lovely* on a *lovely day*. When we were in Beirut we went on board an American *man-of-war*. It was so white and shiny and clean, and such lots of great big, big guns. It carried 125 men and they nearly all had blue eyes. It seemed so strange, for we see nothing but brown eyes in this country. I don't suppose I have seen a dozen blue-eyed natives since I came here. "The Marblehead" was the name of the man-of-war. I suspect the United States thought the Turks would find a marble head hard to break.

We stayed in Beirut three or four days and then started for Damascus. We had to get up at two o'clock and get our breakfast, and be at the Diligence Office at four o'clock. The Diligence is a big yellow "stage coach," and carries passengers inside and on top. Also the baggage goes on the top. It is pulled by horses and mules—six in number—and goes at a very rapid rate all the time except when going up very steep places. The six animals are changed every hour and they stop at each station about ten minutes. Charles and Elisabeth enjoyed this changing of the horses more than anything else. The Diligence road is a wide, smooth macadamized road, and very white. The constant glare from it on a hot sunny day is very hard on the eyes. That, with the rattle of the win-

dows and the rapidity of the motion, soon gives a nervous person a very severe headache. We called it a regular "Diligence headache."

Glimpses of this dazzling white pathway over the mountains can be seen for miles ahead or far behind. Hours after we left Beirut we could see the city close by the sea, and the vessels and boats out in the bay, and the beautiful sea stretching far beyond. We crossed the great Lebanon range and at noon stopped at Shtora on the great plain between the Lebanon and Anti-Lebanon ranges. The plain was beautifully fertile and green, and stretched for miles and miles about us. We stopped twenty minutes for dinner. The Diligence from the other direction gets there at the same time. Dinner at the hotel there costs five francs for each person, but we had lunch with us and saved our francs. After we left Shtora the beautiful snow-capped Mount Hermon came into view, and we gazed upon it long and lovingly. You have all read about "Mount Hermon" in your Bibles; if not, get your mamma or your Sabbath-school teacher to tell you all about it. Every little while we could come across the *new railroad* being rapidly built between Beirut and Damascus, and we saw two tunnels cut through the rock. But one of the funniest things we saw was a man lifting dirt out of a ditch with a regular long-handled shovel, and he had two ropes tied to the shovel and a man in front pulling on the ropes as he pushed it. Imagine two men working with one shovel! Towards evening as we neared Damascus we met many gaily-dressed parties riding out in open carriages, and fine-looking Turks riding splendid Arab steeds. Then it was so delightful after the long hot



journey to be riding along the banks of the cool, silvery Abana River. Then the groves of tall, silver-shaped poplars, growing up in and about the river-bed were such a surprise. And just before entering the city we spied from the window an immense building that seemed to be all windows. We wondered what it *could* be, and laughingly dubbed it "The World's Fair." But we afterwards learned that it was the new government barracks. Mr. Crawford, our kind host, met us at the Diligence Office and took us in a carriage through the "street called Straight" to his pleasant home in another part of the city. There we were greeted and made to feel at home by his wife, our companion and old-time friend at Latakia.

The next morning we saw a pretty little boy and a sweet little girl baby that looked so much alike that we knew they must be brother and sister. And *so they were*.

Rowan and Harriet Crawford. Perhaps some of you may see them some day, as they (I mean *their parents*) think of going to America next year. When we visited the Great Mosque the next day we had to put on soft leather slippers over our shoes. Mine were not mates at all, for one was yellow and the other black. We had to laugh they looked so ridiculous; and then one of them would not stay on, so when we went to climb the minaret Mr. Crawford kindly put it in his pocket for me until we came down again. We had a grand view of the city from this high place ———, flat-roofed houses; domes; minarets; gardens and the plain and mountains away in the distance. Damascus is one of the oldest cities in the world. It is first mentioned in the Bible in Genesis, fourteenth chapter and fifteenth verse. When Abra-

ham went to rescue Lot, he pursued his captors unto Hobah, which is on the left hand of Damascus. Then in Acts, ninth chapter, you have the account of Saul's conversion on the road into Damascus and his escape over the wall. We were taken to see the exact (?) spot where Paul was let down in a basket. It must have been a fig basket, and a seed from it must have lodged among the stones, for there is a fig tree growing out of the wall about half-way up. The city is about a mile in width and two miles in length, and is surrounded for miles around by beautiful gardens and fields of greenest verdure. It is estimated that there are about 5,000 gardens in and about Damascus. The houses are built of clay mixed with "tibu" or short cut straw and plastered on the outside, and so are not at all attractive, but within they are most cool and inviting. Almost every house has one or two fountains (one in the court and one in the house), surrounded by pots of beautiful plants and ferns; and on the walls are magnificent climbing roses—some red, some yellow and some pink. I admired the yellow so much, and brought two roots to Latakia with me and they are growing nicely. The bazaars are innumerable and fascinating. Some of the khans and inns are very old, and their domes can be seen all over the city. The Christians reside near the East Gate; and the South is known as the Jewish quarter. And the West and North is taken up by the Moslems and their government employes and buildings.

Damascus used to be celebrated for the manufacture of a kind of sword or sabre that could be bent to the hilt without breaking. They are made in imitation



now in silver, and these, for hat and hair ornaments, are very pretty. Large quantities of dried fruits and sweetmeats are exported nowadays to Constantinople from Damascus; but the silk fabrics and inlaid cabinet work are much sought after by travelers from all parts of the world.

We had several outings and "tea" parties among our kind friends there, and when the time to depart drew near we were quite reluctant to leave. We had a pleasant journey back home without any seasickness, and found everybody well and happy, and the doctor and Miss Dodds busy getting ready to leave us for the home land. But we found time to give them a "farewell" parting with the people in the lower part of our building, as the school rooms were more open and spacious than our own rooms up-stairs. The walls were hung with pictures and draperies in the "American colors;" the doorways decorated with tall palm leaves and tied back with the colors "red, white and blue;" the windows and tables filled with plants, and the floors covered with carpets and rugs. The whole effect was something new among us. The congregation and adherents were invited in to spend the evening, which was pleasantly passed with Arabic and English music, songs and games. And then a "treat" followed with *speeches* by the teachers, and prayer.

At 11 P. M., 125 people passed out and expressed (in Arabic) their thanks and gratification, and we felt glad that it had all happened, but not glad that our companions were leaving us. The same day happened to be Mr. Stewart's birthday and that added to the pleasure of the party in the eyes of his better half. Doctor and

Miss Dodds are gone now and we would all be feeling very lonely if it were not that we have so much to do and to think about.

Just now Charles has the "chicken pox," and as he has it pretty bad he is somewhat cross and peevish. Elisabeth shows no signs yet of taking it. Otherwise, we are all well and trying to keep cool with the thermometer at 82° in the shade and 115° in the sun.

Wishing you all good night,

I am yours lovingly,

MARY E. STEWART.

#### A PASTOR'S RELATION TO MISSIONS.

A true man, like Livingstone, hates encomium; his wish would be that any eulogy might be postponed till after his death, and then, as an Irishman might say, that the man who was to deliver his funeral oration might die before him!

The relation of a pastor to Missions is not necessarily unique in its conditions. It depends not on anything peculiar or extraordinary, but is the outcome of all true loyalty to his Lord and high appreciation of his office as pastor.

Power in service hangs on two conditions: *height* and *breadth* of attainment in Divine things. A man is like a mountain. The higher he soars Godward the more unclouded his faith, and the surer he is of receiving and conveying blessing. The rain touches the hill-tops first, then descends. How can a congregation get a blessing that does not first fall on the pastor?

The broader the surface which a mountain presents to the rainfall the greater the volume of water which finds its way down its slopes; and the farther and richer the blessing so borne to the parched plains.



The study of useful and missionary-spirited pastorates will show that no man has ever, in the ministerial office, been a man of consecrated power, intense, far-reaching, pervasive, unless he has *first of all lived close to God*. The higher the level, the greater the measure, and the richer the quality of the life and the life-imparting power. Fellowship with God is not a means to an end simply, it is the end to which all means contribute; but when so sought and so found it becomes the fountain of blessing to the church and the world.

Andrew Bonar, of Glasgow, recorded, a little before his death, this blessed testimony, that from the time of his conversion sixty years before, not a day had passed when he lost access to the mercy-seat. No wonder that he felt the power of Christ rest upon him like the curtains of a tent canopying him.

A man who thus lives in daily fellowship with God must live a life of faith. At such level, clouds and mist are proportionately gone, and the soul abides in a clear atmosphere. Up there we learn that how many soever the promises of God, they are all in Christ, yea, and through Christ, Amen. That they are subject to no discount, but, like any sound financial paper, good for the full face value. Hence here comes, as the first fruit of a really elevated life of godliness, a faith in God which most people know nothing about, because they live on too low a level. Such faith led Pastor Gossner, when sixty years old, to stop ringing earthly door bells and ring at Heaven's gate, and led Muller, of Bristol, to ask in serene confidence daily food for two thousand orphans.

He who lives near God, and keeps there,

catches God's own spirit which is simply love; and love is unselfish and self-imparting life—a principle or law of life even more than an emotion or an affection. It gives—gives all it has and gives to all that need. Foreign Missions simply represent the farthest off and most needy, and a man who loves as God loves cannot limit his own love, and say: "I will love the souls near by, but not afar off," any more than the stream flowing down the mountain can determine only to go so far. If there be little water it will not flow far, but the more the stream, the broader the channel and the farther the reach. The sun might as well try to limit his own shining and say to his rays: "Bless only the nearest planets, and let Uranus and Neptune remain in bonds of eternal night and ice!" Such a pastor will not (as Hudson Taylor well says) be so anxious to be successor of the apostles, who went to buy food but brought not an inquiring soul back with them, as to be successors of the Samaritan woman who forgot her water pot in her zeal to carry the water of life to thirsty men in Sychar, and brought a whole city to Jesus' feet!

Such a pastor will communicate to his people, unconsciously and consciously by the education of his preaching and teaching, the contagion of his own holy enthusiasm. He will not think of his church as the *field*, bounding his labors and claiming his whole attention, but rather as his working *force* to be scattered over the wider field of the world. He will seek to make every one of the believers about him a fountain of living waters to a world of lost souls.

All this growth in missionary service will be so necessary and actual that great results will come without human planning



—and, above all, without human boasting.  
 —Rev. A. T. Pierson, D. D., in *The Christian*.

## TWO MILLIONAIRES.

I met them to-day, but not in the same place. One of them was in a private parlor in a fashionable hotel. As he was an old acquaintance we had a long and confidential conversation. He told me of his early struggles after he left the school where we were fellow-students—of his speculations, disappointments and final sweep. He said: "You know, Obadiah, how poor our folks were. I was disgusted with poverty and determined to be rich. I went to California, worked in the placers, and saved my dust until I had enough to go prospecting. I staked out several claims, and thought I 'had struck it rich' again and again. But the ore failed to pan out as I expected. At last, however, I did get on a quartz ledge that went five hundred to the ton. I worked it deep enough to make a good show; then I organized a company and put the stock on the market. While it was booming I sold out, and invested all that I had made in government bonds. Here they are. I brought them from my box in the safe deposit vault to cut off the coupons. They amount to a round million, and give me an income of forty thousand a year. I don't own a foot of real estate or any kind of property. I have just this package of bonds (taking it out of his bosom), so you see I am free from care. My bonds are safe in the vault and whenever I want any ready cash I have only to go and cut off coupons."

"But," I said, "that bundle of paper in your bosom, which you say makes you a millionaire, has no intrinsic value. Those

bonds are only promises. Suppose the signer of them should fail?"

"Why, man, they are United States bonds. The faith of the government is pledged for their redemption. They are better than gold or silver. My only fear is that the government may pay them at maturity. I would be glad to have them run as long as I live."

"So you are a millionaire by faith," I said. "You don't see your real wealth, or handle it, but only pieces of paper that represent it."

"Yes, that is so; and while those pieces of paper represent the wealth and honor of the best government in the world I am satisfied."

The other millionaire I found in the county poorhouse. I used to know him, too, in former times. He was a good boy at school. He grew up a bad man. But "whom the Lord loveth he chasteneth," and this old friend had a succession of financial disappointments, followed by broken health, until he was compelled to go to the pauper's home. He, of course, was without lands or material wealth of any kind, and yet he had, like the man in the hotel, a bundle of promises. As I sat by him in his narrow chamber, he took from under his pillow a well-worn Bible. He held it up in his thin, trembling hand, and said: "Obadiah, people call me a pauper but I am worth millions. Why, in this book, which I sometimes think God has written expressly for me, there are more than three thousand 'exceeding great and precious promises.' I wouldn't exchange one of them for a \$50,000 government bond. The bond I would have to leave in a few years at furthest, but these promises I shall take with me when I die, and



claim them in the land where there is no more death. They are the bonds of Him who owns not only the earth, but all the stars in the sky, and all the worlds that roll around them."

As I walked slowly home after that second interview, and thought over the events of the day, I concluded that I would rather be in the place of the millionaire in the poorhouse than in that of the millionaire in the Palace Hotel. Both are rich in faith, but the basis of the confidence in one case is human and in the other divine. I am an enthusiastic patriot. I believe that our government is the best on the earth, but I would rather trust God, yes, a thousand times rather, than it. His wealth is boundless, His power is limitless, His truth is immutable, and His love is infinite.—*An Exchange.*

### TURKEY.

The Sultan of Turkey, Abdul-Hamid II., who came to the throne August 31, 1876, is the 34th in line from Othman, the founder of the Ottoman Empire. This empire has now an area of about 1,600,000 square miles, if States which are nominally under its authority are included, with a population, prior to the recent massacres, of nearly 40,000,000. Excluding Bulgaria, Egypt and other North African States that are practically independent, there are not far from 28,000,000 souls more or less under the Sultan's authority; twenty-three of these millions being Mohammedans, and five millions professing the Christian faith. The precepts of the Koran are supposed to be the law of the State, and the Sultan as the Caliph, or successor of Mohammed, is absolute sovereign. The Government

in a single year paid \$545,000 toward the expenses of pilgrims to the shrine of Mohammed, \$530,000 for the public reading of the Koran, and \$32,500 to monasteries. The Turks have until recently tolerated the Christians, allowing them to worship as they pleased, but should a Moslem become a Christian his life would not be secure for a day. The year 1895 closes in Turkey amid scenes of bloodshed which have shocked the civilized world, and what the end will be no one dare predict. Reforms are demanded and promised. Where are the men to carry out the reforms should they be decreed? Moral qualities are necessary for reformers, and these qualities are conspicuously lacking in quarters where most needed. Amid all which has marked the past year, the work of our missionaries, especially in educational lines, give promise of fruitful results. Pupils flocked to the schools, and the churches were crowded as never before.

The slaughter of men and women, and the burning of buildings, as at Harpoot and Marash, may for a time hinder, but cannot destroy the work begun. Greater religious liberty must be the outcome of the woeful scenes of the past year.

Connected with the four Missions of the American Board in Asiatic and European Turkey, including Bulgaria, there are six collegiate institutions and fifty-one high and boarding schools, having a total of 2,599 pupils. In all the schools there are 20,496 pupils. The 125 churches have a membership of 12,787, of whom 571 were received the past year. The missionary force consists of 58 men and 118 women, including 50 wives of missionaries.—*American Board Almanac.*



### CHISELING FOR GOD.

A stone-cutter was at work under his shed chiseling on a block of stone, preparing it to be placed in the walls of some edifice. A friend stepping in asked the question :

"What is to be done with this stone?"

"I have not seen the plan," was the stone-cutter's reply; and on he went with his chiseling, content patiently and steadily to work day by day, getting it ready for its designed place—chiseling, chiseling, chiseling.

There are many patient and earnest

workers who are chiseling for God—the faithful minister in his appointed sphere, the humble and devoted wife at home among her children, and a thousand other workers who steadily pursue their course, day after day, until life ends.

They have not "seen the plan," and yet they toil in hope. They know that the great Architect knows exactly where to place each stone in the building, and they go on with their chiseling—it may be beguiling the weary hours with a song.

Think you the Master will not pay them their wages? He will.—*Chancellor Day.*

## EDITORIAL NOTES.

*Don't forget to send to the Treasury large contributions to the Foreign Missions this year. There is pressing need of liberality.*

—It will save much trouble and prevent mistake, if the friends of Mission work will remember that all money intended for the new Mission in China should be sent to

MR. WALTER T. MILLER,  
Cotton Exchange Building,  
New York City,

and marked distinctly

FOREIGN CHINESE MISSION.

And that all contributions to the mission-ary work among the Chinese in Oakland,

California, should be sent to

MR. JOHN T. MORTON,  
708 Penn Avenue,  
Pittsburg, Pa.,

and marked distinctly

HOME CHINESE MISSION.

It will be very easy to follow these simple instructions.

—Among the most acceptable offerings that came to this office during the holiday season, was a check for one thousand dol-



lars for the benefit of the Foreign Missions of the Church. Ever since the opening of work in Asia Minor in 1883, Mr. Hugh O'Neill, of New York, has contributed with great liberality towards its support, giving every year a thousand dollars for that specific purpose. It is peculiarly gratifying to know that, though now in the fellowship of another denomination, he has not lost his interest in the missionary operations of the Church where he was born, and in which he dedicated his own children to God.

—The Foreign Missions in Turkey also received, a few days ago, a donation of eleven dollars and fifty cents, from the Chinese Mission in Oakland, California. It was accompanied with the prayer: "May the good Lord protect His missionaries in the troublous times through which they are passing, and may He speedily overthrow that anti-christian power."

—A letter was received last month from E. C. Hunter, South Denver, Colorado, covering postal order for seven dollars and thirty-two cents, to be credited and applied as follows:

Ladies' Aid Society for Chinese Mission.....	\$3.00
Junior Y. P. S. C. E. for Chinese Mission.....	.66
Ladies' Aid Society for Southern Mission.....	3.00
Junior Y. P. S. C. E. for Southern Mission.....	.66

This money has been mailed to Treasurer John T. Morton, Pittsburg, Pa.

—At the close of the year there was handed us one hundred dollars for the Foreign Missions, to be forwarded to the Treasurer, "Anonymously."

—The same day a young man, a member of 2d New York, gave us fifty-two dollars, tenth semi-annual contribution of that amount to the work in Suadia.

—Mrs. John Turbitt, of 3d New York, also sent us five dollars towards the Foreign Chinese Mission.

—The following contributions towards the salary of Pastors' Missionary for a third year have been received:

Rev. W. W. Carithers.....	\$25.00
Fort Sill, Okla. Ter.	
Rev. J. R. W. Stevenson .....	15.00
Esbridge, Kansas.	
Rev. P. H. Wylie.....	5.00
Londonderry, Ohio.	
Rev. John S. Duncan.....	10.00
Parnassus, Pa.	
Rev. J. O. Bayles.....	5.00
New Brunswick, N. J.	
Rev. S. G. Connor.....	40.00
Hickory, Pa.	
Rev. D. McKee (deceased).....	15.00
Rev. J. R. Latimer.....	5.00
Rose Point, Pa.	

HERALD OF MISSION NEWS..... 50.00

It is very desirable that subscribers to this object should forward their annual pledge before the end of February this year. The money can then be paid over to the Treasurer before we leave home.

Contributions have also been received from some of the Elders towards the salary of their missionary for a third year:

Mr. S. Carmichael.....	\$3.65
Brooklyn, N. Y.	
Mr. W. R. Sterrett.....	5.00
Cedarville, Ohio.	
Mr. William Hogan.....	5.00
Glenwood, Minn.	
Mr. James Scott .....	5.00
Primrose, Pa.	

Many of the young women too have for-



warded their pledge for a fourth year :

Miss Maggie M. Brady.....	\$ 5.20
New Brunswick, Canada.	
Mrs. Mary E. Metheny.....	12.50
Miss Jennie B. Dodds.....	5.20
Mersine, Asia Minor.	
Mrs. J. R. Lawson.....	2.00
Mrs. Wm. Connor.....	1.00
Miss Annie L. Lawson.....	1.00
Miss Hattie Lawson.....	1.00
Barnesville, N. B.	
Mrs. Jane E. Pitblado.....	5.20
Boston, Mass.	
Miss Susie W. Wiggins.....	5.20
Philadelphia, Pa.	
Mrs. Eliza T. Scott.....	5.20
Primrose, Pa.	
L. M. S., Oakdale Congregation....	12.50
Mrs. Esther S. Gilmore.....	5.20
West Lebanon, Pa.	
Miss Mary Carithers.....	25.00
Miss Kate McBurney.....	12.50
Fort Sill, Okla. Ter.	
Miss Maggie McFarland (deceased)	12.50
Miss Rebecca McNeill.....	12.50
Miss Rebecca Porter.....	12.50
3d New York.	
Miss Nellie Gray.....	12.50
2d New York.	
Miss Jennie Torrence.....	3.65
Denison, Kansas.	
Miss Lizzie J. Edgar.....	3.65
Linton, Ia.	
Mrs. Edwin Chou.....	5.20
Church St., N. S.	
Mrs. Mary J. Dunn.....	5.20
Quinter, Kansas.	
Mrs. R. M. Moore.....	3.65
Glenwood, Minn.	
Mrs. R. J. George.....	5.20
Allegheny, Pa.	
Mrs. Mary Curry.....	12.50
Winchester, Kansas.	
Miss Ella M. Mitchell.....	3.65

Miss Maggie B. Atcheson.....	3.65
Olathe, Kansas.	
Mrs. Burnside.....	5.00
Canonsburgh, Pa.	
L. M. S. Miller's Run.....	12.50
Mrs. M. E. McKee.....	6.00
Miss Anna K. McKee.....	6.00
Clarinda, Ia.	
Miss Lizzie McNaughton.....	5.20
Latakia, Syria.	

Subscribers will please examine these acknowledgments and let us know if there are any mistakes.

—At Mersine, Asia Minor, on Thursday, Nov. 14, 1895, Dr. D. Metheny, acting on the Instructions of Synod, constituted the Presbytery of Syria. There were only three missionaries present. An appropriate sermon was preached by Dr. Metheny, who had been elected Moderator for the ensuing year, from Dan. 9:25: “\* \* \* The street shall be built again, and the wall even in troublous times.” The last half hour of each session was wisely spent in devotional exercises. Among the resolutions adopted at this meeting were the following :

*Resolved*, That Presbytery hereby expresses regret at the absence of Rev. James S. Stewart, and prays that the Head of the Church will keep all our brethren from impending evils, and that grace may be given to witness a good confession.

*Resolved*, That we record with heartfelt gratitude to God that He has enabled us to meet and to organize the Syrian Presbytery according to the direction of Synod, though in a time when men's hearts are failing them for fear, and even our own lives are in jeopardy. We praise the Exalted One, to whom earth's shields belong, that He so ordered that an American war-



ship, the "Marblehead," was present for our protection.

The following letter to the Commander of the ship was adopted, and a copy sent to the *HERALD OF MISSION NEWS* for publication:

MERSINE, Nov. 18, 1895.

*Captain Charles O'Neill, Commanding U. S. S. Marblehead:*

Dear Sir: The Syrian Presbytery of the Reformed Presbyterian Church of North America, now in session in this city, hereby desires to give expression to a deep sense of gratitude to you, and through you to the Navy Department of our beloved country, for the very prompt and efficient defense of the interests of missionaries and other American citizens in the Ottoman Empire.

We cherish the memory of your encouraging presence among us. We appreciate your kind Christian interest so generously manifested toward the advancement of Christian civilization and the establishment of the Reign of Universal Peace under the Prince of the kings of earth, Jesus Christ, and we will ever pray for your highest welfare. Respectfully, in behalf of the Presbytery,

R. JAMES DODDS, *Com.*

DAVID METHENY, *Moderator.*

J. BOGGS DODDS, *Clerk.*

The minutes of this meeting of the Syrian Presbytery will be forwarded to the Clerk of Synod.

—A cable announcement of the safe arrival of our missionaries to China was printed in the December number of this journal. It is hoped there will be letters from them, giving an account of their voyage and reception at Canton, in time for the next issue. These dear brethren and

their wives, who have gone out to represent the Reformed Presbyterian Church in that vast empire, seem to have won golden opinions at every stopping place on the way to the Pacific Coast. In a letter recently received from Mr. Carithers of the Cache Creek Mission, he says: "We are all feeling very good over the Chinese Mission." Speaking of a brief visit that Mr. and Mrs. McBurney made to his home in Oklahoma Territory, after the little band had been formally appointed to missionary work, he says: "They really made the first start for the trip to China from this Mission. The morning they started we were up very early, and the moon was shining bright, and a shower in the East gave us a most beautiful rainbow, and I could not help connecting it with their going out to their work, and, as there was a promise in the rainbow, why might we not believe there was a promise in this one of peace to them in their mission. At any rate, we were glad to see them start with such earnestness and good cheer. We had learned to set a very high value on them while they were in our home." In reply to a telegram sent to a near relative of one member of that consecrated band, to let him know of their safe arrival, he describes them as the "Blue Banner Mission," and prays that "their arrival in that heathen land may be as the Star in the East." Let all the churches say Amen. No doubt they will meet with enemies and have many difficulties to overcome, but, as Mr. Carithers says, there is one comforting and steadying thought, and that is, that the Lord is more of might by far, and He can make even the wrath of man to praise Him.

—A few lines written on the Pacific Ocean about six hundred miles from Japan



and mailed on their arrival at Yokohama, inform us that the missionaries to China had an unusually pleasant voyage for the season of the year, and were all in good health. Mr. Robb conducted services the first Sabbath on board, and found a very appreciative fellow passenger in Mr. Stevenson, son of the Vice-President of the United States. "Thus far," the letter says, "the Lord has cared for us with tenderest care. \* \* \* All outward favors are taken as evidence of His favor to us and the cause we represent."

—It is always cheering to hear of efforts being made to awaken in the minds of the young an interest in evangelistic work. The other day an order was received from Northwood, O., for two sets of Dr. J. G. Paton's Autobiography, and Pastor R. Hargrave intimated in his letter that these were to be presented to pupils in the Sabbath school who had committed seven chapters of the Gospel according to John during the year. In this way a twofold good is done. The truth is stored away in the memory and the young are furnished, in the life-story of one of the most successful missionaries of this century, with impressive illustrations of the power of that truth to lift men out of the lowest degradation to conscious membership in the family of God.

—The special attention of our readers is called to the following request for information in regard to

### OUR CHURCH HOME.

The movement to provide a Home for the Aged in the Reformed Presbyterian Church originated from the following incident: A member of the Wilkesburg

congregation, who was dependent on her own labor, lost her hand. She could not gain admittance to the Home of the United Presbyterian Church in that place. A friend proposed to solicit aid and establish a Home in our own Church, and was advised to bring the matter before the Woman's Presbyterial Society that was soon to meet.

When these facts became known to Mr. Jno. A. McKee, who was an old friend of the afflicted woman, he became greatly interested and promised assistance. The Presbyterial delayed action in order to secure the approval of Synod. Mr. McKee was disappointed that definite action was not taken during his lifetime, but left a bequest of \$5,000 for a Home for the Aged and an Orphanage, providing such should be established within the bounds of Pittsburgh Presbytery within five years.

The Presbyterial Missionary Society, in connection with a committee of Synod's Board of Trustees, have taken initiatory steps, and it is now believed the way is open for the carrying out of this scheme. Several persons have already signified their desire to become inmates of this Home.

It is desirable, before going further, to obtain some idea of the *number of applicants* to be expected. Will not all Pastors and Sessions, and especially our Ladies' Missionary Societies interest themselves at once in furnishing this information?

There must be no delay, as the time within which the bequest is available has nearly expired.

Please write immediately to the Corresponding Secretary, Mrs. J. W. Sproull, 229 North Avenue, Allegheny, Pa.

MRS. R. J. GEORGE,

*Chairman Committee.*



—We are glad to learn from the *Christian Statesman* that on Monday, Dec. 16, the Hon. Elijah A. Morse introduced in the House, and Senator Frye in the Senate, the joint resolution given below, which in each House was referred to the Judiciary Committee.

### JOINT RESOLUTION.

Proposing an Amendment to the Constitution of the United States.

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of each House concurring therein,* That the following amended form of the Preamble of the Constitution of the United States be proposed for ratification by conventions in the several States; which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:

#### PREAMBLE.

We, the people of the United States, acknowledging Almighty God as the source of all authority in civil government, our Lord Jesus Christ as the Ruler of nations, and His revealed will as of supreme authority in civil affairs, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.

LITERATURE.—We are glad to receive the American Board Almanac of Missions for 1896. This little manual comes to us, as in former years, richly illustrated and brimful of missionary facts. It contains not

only full information in regard to the missionary operations of the American Board, but also the latest and thoroughly reliable statistics of all foreign missionary societies throughout the world.

The price is only 10 cents, or \$1 a dozen. It can be obtained from the compiler, Mr. Charles E. Swift, 1 Somerset St., Boston, or at 121 Bible House, New York, or 153 La Salle St., Chicago.

—N. B.—We are indebted to Rev. J. C. McFeeters, of Philadelphia, Pa., for an illustrated manual of reforms, entitled: *Christian Citizenship*. It contains eight papers on such important themes as “The Reformer Endued With Power,” “Christian Government,” “The Church and State,” “The Family and the State,” “The Sabbath,” etc. In the discussion of these living issues we have clear statements, sound reasoning, and Scripture authority. The design and execution of this little volume are alike admirable, and we cordially commend it to our readers. No one in the membership of the Covenant Church, who desires to be thoroughly equipped and ready to meet and defeat all opponents of its distinctive principles, can afford to be without it. It would pay any Covenant pastor, who has at heart the stability of his congregation and the spiritual enlargement of those entrusted to his care, to put a copy of this Reform Manual within the reach of every young man. Under the blessing of God the result must be good.

Price, in cloth, 25 cents, or 30 cents by mail. Each part also may be had in Tract form, price two cents each, or \$1.50 a hundred.

Address Rev. J. C. McFeeters, 1511 Christian Street, Philadelphia, Pa.



# REVISED PSALTERS.

At the request of Mr. John T. Morton orders for Revised Psalters may be sent for the present, **and till further notice**, to the office of **HERALD OF MISSION NEWS**, 325 West 56th Street New York.

Minion Edition, - - - 25 Cents, or 30 Cents, Mailed.

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20 per cent. reduction on orders for 30 copies or over. The purchaser in every instance to pay expressage.

Edition of Psalters with music exhausted, and a new edition will not be printed unless the sale of 200 copies is **secured by pledges**.

N. B.—*Bona fide* orders will be filed till that number is ordered.

R. M. SOMMERVILLE.

The **HERALD OF MISSION NEWS** will be glad to receive orders for the **Missionary Picture** that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only **Four Dollars**.

Copies of this picture can also be obtained from **Rev. J. W. Sproull, D.D.**, Allegheny City, Pa., to whom the **HERALD OF MISSION NEWS** is deeply indebted for his kindness in this matter.

## THE YOUNG PEOPLE'S FOREIGN MISSIONARY SOCIETY.

INTERDENOMINATIONAL.

ORGANIZED 1894.

Secretary and Treasurer, **S. H. WILLARD**, 14 East 125th Street, N. Y. City.

General Superintendent, **F. F. WEST**, 41 South Sixth Street, Brooklyn, N. Y.

The Young People's Foreign Missionary Society was organized under a deep conviction that the souls of the heathen are lost without Christ, and that "the voice of their blood is crying unto GOD from the ground." Its object is to preach the Gospel in the **SOUDAN** and **ADJACENT TERRITORIES** in obedience to our **LORD'S** commands; there are in this region 150,000,000 souls who have never even heard of the name of **JESUS**.

It is interdenominational, evangelical and inexpensive; \$300 a year will support a missionary; anyone who deposits \$1 a day into this work can have their own Missionary on the field; they will become **Missionaries-at-Home**. In looking for means to prosecute its work, the Society will depend entirely upon the faithfulness and promises of **GOD**, through the **voluntary and spontaneous** gifts of His people, as He may dispose them to contribute; no collections are taken up and no personal solicitations for money are authorized.

Donations are acknowledged by a numbered receipt; also in the "**Y. P. F. M. Journal**," opposite the number instead of the name. The "**Y. P. F. M. Journal**" is an 8-paged, illustrated, monthly publication, devoted exclusively to the missionary cause. Price, 25c. a year.



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